

Lanark, Ill.,	"	1 30
Marsh Creek, Calif.,	"	1 00
D. C. Swonger, pledge in full		3 00
Daniel Miller,	"	3 00
Miss Naomi Wilson,	"	2 00
Anna Swihart,	"	3 00
J. C. Long,	"	4 00
Charles Horner,	"	3 00
A. A. Horner,	"	3 00
M. E. Horner,	"	3 00
Mrs. E. L. Horner,	"	3 00
George W. Smutz, on pledge,		1 00
J. E. Collins,	"	1 00
Nellie Ketrow,	"	1 00
Mrs. Anna Lewis,	"	1 00
Lydia Stevens,	"	1 00
David Augustine,	"	1 00 $\frac{1}{2}$
Mrs. Swonger, free will offering,		1 00

Total, \$56 70

ALICE E. AUGUSTINE.

Box 477, South Bend, Ind.

The Oakville, Ind., S. S. C. E.

Trusting that it may encourage some societies to do more work, we will give a partial report of what we have been doing.

We have work meeting Wednesday afternoon of each week, and in connection with most of these meetings we have devotional meetings. Our principle work at these meetings is quilting. We purchased pulpit chairs and carpet this year, besides the mission work which we did. At the time of Sister Detwiler's visit with us we had 15 members. We now have 37 members.

Since her visit we have decided to hold one open meeting every three months. Our first one was held Thanksgiving evening. The attendance was good. The subject for the evening was "Woman's Mission." The program consisted of songs, Bible readings, prayer, select readings, and recitations by Winnie Hartly and Minnie Hoover. A report of our work was read. A few new members were obtained. A collection of \$2 71 was taken for Indiana Missions.

We held an all day meeting at Sister Minnie Peckinpugh's in November, the immediate result of which was a collection of \$1 40.

We pray that good may result from all our work.

ROSALIE HOLSINGER.

From the Field.

Since last writing there have been a few severe, wintry days, but on the whole, the weather has been remarkably fine, for which, as also for other marked favors, my heart keeps singing in the tones of sweet assurance that "the Lord reigneth." "He is our God; and we are the sheep of his hand." How beautiful that with the redeemed Thanksgiving day is always here; with the redeemed, gratitude is expressed not alone by making a "joyful noise" but to "give unto the Lord the glory due unto his name; to bring an offering and come into his courts." I trust the societies in the state have responded to the call given by their Home Mission Board and helped the church in their Thanksgiving offering. If not, there is yet another chance to help, when the churches take up their Christmas offering for the general Mis-

sion Board. Another mistake, according to Luke 14: 13, 14, which may be partly remedied at Christmas.

To give an entire report of the last two weeks' work, we shall have to go back to New Paris, December 3rd, where we had three meetings, Saturday afternoon and night, also Sunday morning. They have never had any society, but it wasn't difficult to effect an S. S. C. E. organization, as the pastor, Brother Menaugh was present to lead them. He spoke in highest terms of the young society in his church at Claypool, where they have helped to increase the church attendance. (Sister Helzer, our drive from Warsaw to Claypool, that trying day, wasn't in vain after all.) May the New Paris society of twenty members, with Sister Leedy as president, be the same help to their pastor.

To fill the night appointment of the same Sunday, "we all" went over to Syracuse, where a similar work was done, only Brother and Sister Menaugh could remain for only the first service, but it required no special effect or soliciting to affect the organization the second time we met, but instead, I was permitted to enjoy the kindness of "Mother Stewart" whose home was mine while there. A five dollar pledge for the general S. S. C. E. fund was one of her gifts. The church here is yet young and not large but the new society numbers fifteen, not including Brother Menaugh whose name they are expecting. Each S. S. C. E. organization at his four churches claims his membership, together with the society at his home church, and this is equal to a continuation of the five dollar pledge of which he has just made the last payment. Not all the ministers can show a similar interest in this line.

In strong contrast to the Syracuse church is the neighboring one at Milford, six miles distant. The building is of brick, large and rather commanding. This is one of the oldest organizations in the brotherhood and considered one of the strongest. They employ Brother Rensch for his whole time. He is one who can show a similar interest in the S. S. C. E. in yet a fuller sense. I should like to say much more about each of these places, but will insist on their secretaries to say for me.

The two night's meetings at Gravelton were well attended, Brother Marks having just closed his revival. I found the society somewhat disabled, one of its wings badly clipped. They were faithful to the home cause, but had ceased to support the wing of the more important general fund, which they will again take up.

My next point was Union Salem, four miles south of Nappanee. Not being ready to give a decided answer in regard to organizing, at the second service, I promised to come back Tuesday night. The snow storm prevented the meeting but to leave the work in the hands of their earnest pastor, Brother Hazlett, means that all will be one that is possible.

Sunday night and Tuesday afternoon I

met with the active Nappanee S. S. C. E. and friends. After the service I was surprised to find quite a portion of the audience to be relatives. On Monday with Brother Culp, my mother's cousin, I enjoyed the unusual privilege of visiting a great great uncle of mine, John Culp, near Foraker, who is ninety five years and six months old. His memory is remarkably strong, but his body feeble, his eye sight gone.

The appointments for LeLoy came on snowy nights but the people came out on sleds. The sisters have been doing a great deal of work as an aid society. I attended their all day work meeting, Thursday, when they freely adopted the S. S. C. E. constitution, which is far more fitting in name and purpose for workers as zealous and noble as many of these are.

I had arranged to stop over last night, Friday, at Walkerton to meet with a few of our sisters, but the one to whom I had written and the only family that lived in town, had moved away, so I came directly to North Liberty, where I'll remain over Sunday.

The free will offerings of the past two weeks I'll report, in a group, as follows: New Paris, \$2 43; Syracuse, \$1.43; Milford, \$1 46; Gravelton, \$2 00; Nappanee, \$3 86; Union Salem, \$2.00; La P. z, \$1 56.

Until December 29th write me at South Bend, Indiana, which will also be an excellent time and place to send the silk block, from those who have completed theirs with twenty names. This being the home of the treasurer, the two dollars may be easily transferred to the theological fund.

At the close of this long and tedious letter I want yet to add a prayer that the sweet spirit of our glad Christmas-tide may influence your heart to rejoice with mine in the fulness of the one great Joy.

VIANNA DETWILER.

North Liberty, Ind.

Our Young People

OUR ROYAL BROTHER—Heb. 1:1-9; 3:6

Topic Dec 24 (A Christmas meeting)

Christmas time reminds us of our royal brother whose birth we celebrate. It matters little if the exact date of his birth is uncertain. The fact that it occurred is all-important. All history before this time has been leading up to this event which is the central point in history.

More than armies to guard possessions or laws to regulate conduct or precepts about conduct, the world needs a life which teaches men how to live right with God and one another. Such a life was that of our royal brother who made himself a friend to the needy, a foe to the hypocrite and a guide to every man coming into the world.

But added light brings added responsibility. We have no longer a right to live as we would had not our royal brother lived. Since he has taught us that we are all stewards we have no right to live as if our time, our talent or our money were our own.

Since he has taught us how to suffer wrong and forgive, we have no right to excuse our bad temper and backsliding and strife.

Since he has taught us how to do the will of the Father we may not go on as if the kingdom were not